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SATI.—(Suttee.)

KATE CORBETT.

IMAGINE a wide stretch of sandy plain, the verdure scorched and dried up by hot sun and desert winds, lines of dusty trees stretching away across the country, which mark the course of the government roads. These trees are planted and watered by some agent of government and coaxed into the notion that a tree can be a tree of some size and respectability even on the plains of the Panjab. Here and there you will see a low mud village with its wells, temples, pepul trees, banyan tree and, most likely, one high building of burnt brick near the best well and shade tree, belonging to the shop-keeper money-lender. Bring your range of vision down to a spot covering a few acres of barren land, perhaps a little more lonely and desolate looking than the surrounding country, and you will see a scene very familiar to me, as it is only a few minutes walk from Zafarwal mission house, Miss Campbell and I have passed it many times on our way to and from the villages which lie to the west of our one time India home. Everything is in keeping with the awful story told by the little monuments which dot the ground; some of them having fallen to ruins, only a little mound of broken brick and mortar to show there had been one there. Others are in pretty fair state of preservation. These have been repaired, replastered and white-washed from time to time, each by some faithful descendant of the Sati.

It is a barren sandy spot *where the milk weed flourishes.* Even the pariah dog takes on a more miserable, desolate look, if that is possible, when he comes to one of these dark places of the earth full of the marks of horrid cruelty. The jackal's succession of barks, howls, yelps and cries sounds more commingled and unearthly as he slinks away to his haunts among the sand holes and river banks. The plants you see in the picture, which look like bunches of flowers, are scraggy clumps of the wild cotton plant and tufts of coarse grass. The trees are the kikar variety, with their scant fine-leaved foliage and thorns—"heathen trees," I heard them called by one of our friends. The points of interest in the picture are the little square monuments with their dome like tops. There are twelve or fifteen of them in a good state of preservation, and many have fallen. These are mon-

ments of one of heathenism's most cruel practices.

Sati—a woman who burns herself on her husbands funeral pile—as a noun, as an adjective, means chaste, virtuous. Connect the two and we have the heathen idea. A "sati" woman would become a "Sati" for virtue's sake. "The woman who follows her husband expiates the sins of three races—her father's line, her mother's line and the family of him to whom she was given a virgin." On the contrary, "As long as a woman shall not burn herself after the death of her husband, she shall be subject to transmigration in female form," and the knowledge of the miserable life she would be compelled to lead as a widow would help her to decide to give herself to be consumed along with the dead body of her husband, If her courage failed her, even then there would not be lacking those of her kindred to compel her to comply with the custom of her people.

These places are held in superstitious awe and even worshiped. There were always numbers of the little earthen cups used for lights lying about. On the evening of the "dewali" festival these monuments were all aglow with these little tallow (?) dips, placed here and there around and upon them. They are looked upon as the abode of spirits and spooks, therefore shunned after night of course. A camp was pitched very near one of these burning places once, and the village women came out and pleaded with the campers to go on, telling them that their beds would be overturned in the night if they attempted to sleep there. The women were surprised in the morning to find the missionaries had not been disturbed by spirit hand, or even sound of groan or curse.

You will notice these monuments have an opening in one side, and as they are three or four feet square there is quite a nice little room inside. I do not know what superstition led to this form of building, but they are not useless. I once saw a fine family of pariah pups comfortably sheltered inside one of them.

Sati was one of the awful heathen practices prohibited by the English government after they took possession of India. The practice has 'been abolished. The buildings erected over the spots are, one by one, disappearing. The false, cruel religion is crumbling away, and may we not firmly believe that they will both disappear, and in their stead will arise monuments of Christ's redeeming love. Nay, is the country not already dotted from center to circumference with such in the shape of schools, colleges, dispensaries, hospitals, churches, Christian homes? "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

Altoona, Pa., Jan. 7th, 1895.

"Woman's business is to get food and wine; beyond the threshold of her own rooms she should not be known for evil or good."—*Confucius.*

"Let her alone, she has wrought a good work upon me;" and to repentant womanhood, "Neither do I condemn thee, go in peace."—JESUS CHRIST.—*Union Signal.*

"Women and slaves may be good though of these, one is less good and the other wholly bad."—*Aristotle.*

"A woman must never seek independence."—*Laws of Menu.*

"Heaven is for our husbands and sons, they have souls. We are only poor beasts."—*Reply of a Turkish Woman.*

SYMPOSIUM ON HOME MISSIONS.

FROM OUR CITY MISSIONARIES.

The sky in our day is the roof of but one family. The world hereafter must be healed or poisoned very much as a whole. There can be no more hermit nations or home or foreign lands.

Behold the fate of ocean's wall,
Space mocked and time outrun,
And round the world the thought of all
Is as the thought of one.

—*Joseph Cooke.*

From Topeka, Kansas.

LYDE A. M'COOL, 521 LELAND STREET.

The great necessity for more mission work in our cities is daily becoming apparent to God's people. It is a question of such vital import that it should ever be kept before them. The importance of this line of work cannot be overestimated. The church needs to be awakened to a sense of her duty and increasing responsibility in this matter. Her's is the *privilege* of obeying the command, "Go ye." The cities are the great centers of civilization, the centers of business, of art and of learning. They are also the centers of vice and all manner of iniquity, the very gateways of death. How can these different things be turned to the glory and honor of God and the overthrow of the counteracting forces of evil? This is the great problem forcing itself upon us today. What is the answer? Only through the process of a thorough Christianizing of these centers. This is the work for Christ's followers. "Awake, awake, put on thy strength, O, Zion, and go forth clad in the beautiful garments of Christ's righteousness and the armor of His might. Rest not till you have put forth every effort possible in the accomplishment of this work. You must be the leaven which will work "till the whole is leavened." Every field must be occupied and cultivated. Establish your churches and Sabbath-schools and other organizations for the dissemination of the truth.

Spare no time, strength or talent, consecrate all to this great work. Young people, here is your opportunity to "let your light shine." Women, there is a work for you. Yea, even the children may have a portion in this grand work. What can you do? Ask the Holy Spirit to show you and guide you. Discover your mission, and then go forth at Christ's command. Leave not your talents wrapped in a napkin to gather rust by inaction, but keep them ever bright in the active service of Christ. Do what you can, and do it well. "Sow beside all waters." "Be instant in season and out of season." Say to those around you, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways."

Yours is the work of the Master; yours the command of the King.

The Necessity of City Mission Work.

F. S. GREER, OAKDALE, PA.

In every Christian heart to-day is the echo of that divine command, "Go ye into all the world and preach the gospel to every creature. "All the world—" "every creature"—means every human being. There are people whom the church will never meet unless it goes outside to bring them in. Where shall we find them? More than one-third of our population dwells in the cities. Fifty years ago the population of our cities was only about one twentieth but is now growing at an increasing ratio. During the decade, from 1880 to 1890,

many of them tripled; others quadrupled their population, and since 1890 they have been growing at a still faster rate. The reasons for this we will not take time to discuss. In New York City, 50 years ago, there was a Protestant church for every 2,000 inhabitants, now there is only one for every 4,000. What shall we do with the masses in our cities who do not attend church? They will not go. Their reasons are many and varied. What then is our duty?

Simply to obey the command of our Saviour—go to them; and in so doing we are following his example, for did he not teach and preach in the cities, gathering about him the poor, the down trodden, the outcast? His heart was burdened with the sorrows of humanity. He began his ministry in the great city ol Capernaum, and taught the people by the wayside, and when they came in multitudes to hear him, he got into a boat and pushed out a little from the land and spoke to the people on the shore. If we can for a moment picture the intensity of that vast multitude as they gazed into His glorious face as He told them of life of love, of the heavenly mansions he would prepare for them, and believe that this story is true, can we be so indifferent to our fellow creatures who are living in sin and misery all about us, whose doors we pass on our way to church, many of whom live within sound of the gospel songs as they ring out from glad voices and happy hearts?

If the Christ love is in us we will go aside into the by-lanes and alleys and carry to them the glad tidings of a risen Saviour. The command is imperative; we are not to stop and ask why and wherefore, but to go. We have His promise that he will be with us, and with such an armor should we not dare to attempt great things for Him? If we are grateful for the many blessings sent into our lives, gratitude alone would lead us to reach out our hands to help uplift those who live in poverty, wretchedness and sin.

One of the leading writers in the Missionary Review says: "It is almost morally certain that if some of our well-fed, well-clothed church members had lived as thousands of our Christless toilers of the city live, their condition would not be much better than those in whose behalf we now plead." If we talk with our city missionaries they will begin by telling us of the squalor, the poverty, the lack of food and clothing which they find among the poor of the city. We know that the most wretched part of our cities are full to overflowing with moral profligacy;. that sin in its worst form is found on every hand. How shall these people hear the gospel unless Christians go to them? They know they are sinners, and what they want to know is how to be saved. Any one who has had any experience in Christian work among the poor knows that the shortest way to respectability and success here, and to heaven hereafter, is through Jesus Christ." Yet I believe that where there is such poverty and want the temporal needs must first be relieved; the hungry, naked body clothed, for only through sympathy with their real needs can we reach their hearts. We must first remedy the destitution and degradation, touch their hearts with love and with sympathy in their sorrow, before we can teach them to love and believe in our Saviour. The best way for us to show our love to God, is by showing love to our fellow-man, and to show our love for man is to seek his moral, physical and spiritual welfare.

When the church of Christ has taken hold of its privileges and our cities have been evangelized, what will be the effect upon our civil institutions? Our prisons, jails and work-houses would no longer be needed. The number of our schools,

churches and colleges would be many times increased. There would be no more overcrowded tenement houses, no desenation of the Sabbath. The result would be felt through all the broad land, "for what our cities are our country will be."

There is great reward for all the labor, self sacrifice, attending the work of one who gives himself wholly, entirely to the cause of the Master in whatever part of the vineyard he is found. Each act of mercy is a step upward toward God, and the closer we follow Christ in this respect the more Christ like we become. In blessing others we ourselves are blessed. It is only by actual contact with suffering humanity and knowing their needs that we are able to help mankind. When one brings a family out of the depths of sin and uncleanness to a realizing sense of its great needs, and sees the influence of such a regenerated family upon the surrounding neighborhood, he feels that something has been done for eternity. We all know the joy that comes of doing one kind act or speaking a word of sympathy; how much greater would be the reflex influence when one helps to lift the down-trodden and degraded up into light and hope and life!

If the Christian people of our land could only be brought to the realizing sense of their duty toward the masses in our cities, if they would only join hands and go forth in the name of Christ and humanity, if they would labor and pray, cease to write essays and make appeals for mission work; if they would obey the command and go, our hearts, our churches would be so filled with the Holy Spirit that there would be no time or inclination for criticism. The church service, which now often seems dull, would be bright and inspiring. How can we be roused to this great work? The Salvation Army wakened the Christian people of Glasgow by reporting to the churches what they saw in one hour on a Saturday evening in the streets of their city.

Let us study our city and inaugurate a campaign against vice in all its forms. It can be done by systematic organization, by concerted co-operation. When we think of the great things already accomplished through love and faith by the Christian women of our city, we need not hesitate, for we have only to ask in faith, believing and it will be done.

"The Irish handmaiden in many of our homes bows her head and prays when the Angelus bell calls from the Catholic tower; why should not the love and faith of Protestant women be in constant intercession?" "Ask and I will give the heathen for thine inheritance and the utermost parts of the earth for thy possesion."

From Seattle, Wash.

JENNIE G. NICOL, 2006 7TH ST.

I have had but little experience in the work of a city missionary, having been but recently appointed to fill that position in this congregation, but if I am able to say anything that will arouse or intensify interest in this important work, I shall be thankful for the opportunity of doing so.

Each day I am impressed more and more with the *need* of this work, especially in these western cities where people are continually coming from all parts of our land. In going from house to house I so often receive some such reply as this: "No, we do not attend any church. In the East we were regular attendants—never thought of missing Sabbath-school or church services, but since coming West we have felt strange, and somehow have never made the start." The pastors have not the time to go from house to house searching out such as these. But perhaps some one will say, "Where are your Sabbath-school teachers and Christian En-

deavor visiting committee?" I answer, they are faithful and are doing a noble work, but in this congregation (and I know it is the same in many others) the church workers are all bread-winners. Many of them are teachers in the public schools; some are clerks, and none have the time to carry on this work.

My work thus far has been chiefly in the interest of the Sabbath-school, and we hope through the children to interest the parents. Those of us who are mothers can testify to the truth of the assertion that the "nearest way to a mother's heart is through her children," and I am quite sure that the father's heart is often reached by the same path. I am generally invited in and have never been refused admittance when I asked it.

Here is one plan of my own which I have found quite successful. I plan to meet or overtake groups of children on their way from school. As I walk along with them, I find it an easy matter to interest them in conversation, and before leaving them I inquire how many, if any, do not attend Sabbath-school. I then take their names and addresses, and call when I am most likely to find the children at home. They at once recognize me and thus "the ice is broken."

There are, of course, some discouragements. Some will seem very much interested and assure you that their children will be with us the coming Sabbath. Sabbath comes, but they are not there. You call and some excuse is made, but you are told that they will surely be there the next week. I often call the third time before meeting with any success, and sometimes they never come. Again some are with us, but a few months elapse, when the family moves beyond our bounds, perhaps out of the city. But while these are lost to our Sabbath-school and congregation, the seed has been sown, and only the Master knoweth what the harvest will be.

From Tacoma, Wash.

MRS. M. G. GASTON.

Perhaps the members of our old and established congregations in the East can hardly understand the need of city missionary work in the West. The situation and conditions are very different. Our congregation is composed largely of those who have never been United Presbyterians. At a meeting of the Woman's Missionary Society, a few days since, every lady present (with the exception of the pastor's wife and myself) had never heard of the United Presbyterian church until coming to Tacoma. So then it will be seen that all these must be interested and instructed in our own church work.

Coming from so many different states, it takes some time to be knit together in a bond of sympathy such as that which binds those who have been reared from infancy in the same congregation. In visiting from house to house we find people of all nationalities and conditions in life. Without exception, I have always been well received, and the claims of the church at least given a respectful hearing. Many are willing and anxious to talk of religious matters, and are at least willing to let their children come to Sabbath-school, if not to promise to come to church themselves. And the work among the children and young people promises to be the great work. Once in the Sabbath-school and interested there, we may hope soon to have them in the church, and bringing their parents with them.

I make special effort, therefore, to get the children enlisted in the Sabbath-school and to make them feel that I am their friend and willing to help them in every way I can. Then, if known as a city missionary, a certain amount of work for the poor is always expected. This is

not very great, perhaps, but a certain amount must be done or our cause will suffer. I therefore, incidentally, do a good deal in my rounds of that kind of work, both in the way of distributing food and clothing, and visiting the sick when needed. There is continual work to be done in watching over and caring in every way for a district within a radius of our own church. Changes are constantly going on in the population—moving from one house to another, or it may be to an entirely different part of the city. So the work is to be found each day, and I try to do it, hoping that by so doing I am doing true service for the Master.

From San Francisco, Cal.

HELEN CURRIE, 133¾ FAIR OAK ST.

If anything I might write would help the readers of the MAGAZINE to better understand the work of a city missionary, or lead them to become more interested in the work, how glad I would be that such an opportunity had been given to me. It is hard, however, to know just where to begin or what to write that would be most profitable. Perhaps some of my readers know as little of the work as I did before I gave myself to it, and that I can assure you was very little indeed. My knowledge I have largely gained by the experience of three years. It took me a long time to become acquainted with the work, and a longer time to get accustomed to my new name —city missionary. Even now when I hear myself spoken of or prayed for in this way, I realize more than ever my own weakness and the great responsibility of the work.

But to give you some idea of the work, or perhaps I had better say *my* work, for I presume every one has a plan or system of her own. I have worked in four different churches of our presbytery, and the first thing I do is to canvass each house in the vicinity of the church, going as far in each direction as I think we are likely to gain anything. This lets me know just what I have to work on, and as I am now finishing a canvass for the 2nd church, San Francisco, I will give the following statistics, which will explain what I mean.

Roman Catholic families, 328; Christian families belonging to Evangelical church, 346; families attending no church, 134; Jews, Spiritualists, Unitarians, Universalists and others, 124; total, 932.

This canvass has been made since the 20th of November, but I wish to say that I do not as a rule go over so much ground at one time, but owing to my time here being limited I have done little else but canvass. My custom, however, is to do just so much, then take time to revisit the hopeful cases, especially where children have been promised for Sabbath-school. This keeps up the interest and gives them a good start.

The canvass is truly a most important part of the work, but it is not the work that tells; it merely opens the way for greater possibilities. It is the oft repeated visit, the interest in temporal affairs as well as spiritual, a cheerful countenance and a helpful word, that brings about the best results. When I first began my work I thought I must make a certain number of calls each month, and if I made eight one afternoon and only five the next, I thought I had done very poor work. But when I would consider what made the difference I was often more pleased with my five calls than with the eight. I do not mean to say that eight good calls cannot be made in an afternoon, but I do mean that you cannot always do so.

But to return to the statistical record. There are, it will be seen, 134 families attending no church, children in these homes growing up without knowledge of the religion of Jesus Christ save what

they happen to hear of argument or ridicule. It is the city missionary's work to try to get these little ones into the Sabbath-school, and by repeated visits, as has been already mentioned, seek to show the parents that there is an eternity to prepare for.

Many times I am asked by Christians, as well as those who are not, "Do you not find it very hard work? I should think you would get very tired." Well, yes, I think we all get tired *in* the work, but I feel safe to say not one of us get, tired *of* it. Oh, no; there is too much real joy in the service of Christ for any one to get tired *of* it. Why, during these last six weeks seventeen mothers have promised to send their children to our Sabbath-school, and many others have promised to come to the preaching service, and not only have they promised, but many have come. Is'nt it great cause for joy to know that the great and mighty God condescends to use us poor weak mortals in such a blessed work?

But now the other question, Is it hard? Yes and no. It is hard to reach some of those who have set themselves against the Lord and His Anointed, and have said within themselves we will not have this man to reign over us. Yes, it is hard in that respect, and to a young Christian it might also be hard to have the door shut in her face, or to be told that she did not know what she was talking about. That was about as much as I could endure three years ago, but now there is only pity in my heart for those who treat me in this way. They are souls for which Christ died, and we his followers must carry to them the good news of salvation whether they treat us shamefully or not. No, it is not hard work when we are doing it for Jesus' sake. The city missionary finds many interesting cases in her work, but it is one thing to see them, and quite another thing to write about them.

She is not confined either to one part of the city, but if a needy case comes to her knowledge, she feels it her duty to go and see what help she can give. I will mention one instance. It was on Christmas day and I had gone to Alameda to take dinner with a friend. After dinner she proceeded to fill a basket with good things and asked me to accompany her on her errand of mercy. On our way she prepared me somewhat for what I might expect, but when she pushed open the door a strange feeling came over me. The room was perhaps not more than 7 by 10 feet, but the first thing I noticed was an old man over 80 years of age sitting near a small stove, in which he was trying to make a fire. He tried to tell us he had been very sick since early that morning; that he had a high fever, but believed God had healed him, and that he would soon be better. My friend began to open her basket and lay out the good things she had brought. It was not until then that I began to realize the condition of the place. On taking off my wrap there was not a corner to lay it in, nor even a nail to hang it on; so I stepped outside and hung it over the fence. My friend at the same time was looking for a place to lay his dinner, but could find none; so while I made the fire, she cleared off the table (a piece of wood nailed against the wall). We then proceeded to wash dishes and sweep the floor, borrowing the hot water from a neighbor. The floor looked as though it had not been swept for months, but worse than all was the condition of the old man. How long since he had used water on his face and hands I could not tell, but before giving him his dinner we got him to wash his hands. I asked how long he had been living in such a pitiful condition, and was surprised to hear him say, "Oh, I am all right. I am never lonely. The dear Lord is with me all the time." I told him there was

some excuse for him not cleaning up that day, seeing he was so sick, but added, "When God is so good to you and gives you health, he expects you to keep your room as clean as possible. If you love God you ought to try and please him." He made no answer, but tried to change the subject. We left him more comfortable, but my friend remarked that it would be just as bad tomorrow. The little shanty is his own, and a daughter sends him money occasionally and he seems willing to live as he does.

In my house to house visitation I leave one of our church cards. One side contains scripture verses, the other tells the hour of meeting.

Another part of my work has been with the children of our Junior Endeavor societies. For seven months of this year I had charge of two each week—one in Oakland, the other in Alameda. Then I have a class in the Sabbath-school, and attend the Christian Endeavor in the evening. Looking up the absentees is also part of my work.

And now I stop to consider if there is anything further I can tell that would be of interest to you, but if you would know what great need there is for such work being done, or if you would know the joy of laboring together with God, then give some of your time at least to this work. The harvest is still great and the laborers few. Let each one of us give liberally to the cause of missions at home and abroad, and may the time soon come when the earth shall be filled with the knowledge of God as the waters cover the sea.

From Altoona, Pa.

DEAR MAGAZINE:—I feel that my experience in city mission work is so limited, that I have need to ask for information in place of attempting to give any light on this very important branch of our Church's work.

There are in every city districts where there is little or no interest taken in religious matters; the parents do not attend any church, and there being no pressure put upon the children to attend church or Sabbath-school, they become accustomed to passing the time on Sabbath by running the streets or engaging in any kind of amusement. A city missionary finds it one of her duties to become acquainted with these districts, visit these homes, and gather these children into the Sabbath-school, and, if possible, win the parents through their children, or by direct contact and teaching. Anyone who has worked in an old established school knows how much work and attention is required to keep the school moving on successfully; how much more in a place where the school must be kept up by persistent visiting, coaxing and persuading until the children become so interested that they will attend themselves. There must be a "Ways and Means Committee" to devise and carry out plans for the financial support of the institution. Time would fail me to tell of the many things necessary to carry on successfully this important and interesting work.

There are poor in every city who must be cared for. We are enabled to become acquainted with such and either recommend them to our church organizations for aid, or report them to the proper authorities, to be cared for from public funds or by charitable institutions.

There are many calls on the time and attention of any one who is interested in church work; how much more on one whose chosen employment is work for the general wellfare of the church?

I wonder if any one considers the amount of writing necessary from one engaged in this work. Within a short space of time I have had calls for five letters telling of my work. I like to have these requests come. They show

an interest in our work, and we must have the interest, sympathy and support of our friends throughout the church. Answering these requests takes time and thought, but they are among the most pleasant of our duties.

Let me make this one request before closing. Please find Eph. 6:18, 19, and Col. 4:3, 4, and obey their injunctions in our behalf. K. C.

MRS. GRANTLEY'S HEATHEN.

EMILY HUNTINGTON MILLER.

RS. MARSHALL came into her friend's sunny morning-room sparkling and fresh from the invigorating atmosphere of a bright December day. "At last here's one woman at home, and ready, I know, to give something emphatically grateful to the thank-offering."

"Don't be too sure, my dear," and pretty Mrs. Grantley set her mouth in a very positive fashion. "The fact is I'm about tired of the thank-offering fad myself, and I'm glad you came instead of Mrs. Lyman, for I never should have dared to tell her what I think. It's just the latest dodge for getting money out of people, as if you must pay for everything good that comes to you; yes, and pay when you haven't anything special to be thankful for. I mean anything more than common. I've made up my mind not to do it."

"Of course, if you feel that way," said Mrs. Marshall with a disappointed air.

"Well, I do feel exactly that way, and besides I'm worried, and bothered, and am fifteen dollars out of my pocket this very minute. I've lost my heathen and my satin table-cover."

"Your heathen!"

"Yes, that's what I called her. You should have seen her, Kate; the most picturesque creature, with great shadowy eyes, and the softest black hair. She wore lovely clothes when I first found her, of rich oriental stuff, but after a while she put on our ugly American dresses, because she said people stared at her when she went out. She did the most exquisite embroidery, and so cheap. That was what decided me to give Margaret a table-cover for Christmas, and now after I spent fifteen dollars on materials the miserable thing has simply disappeared."

"What was she? One of the Turkish Bazar women?"

"Something of the sort; seems to me it was Armenian, or is that just the same? They have something to do with Turkey, anyway."

"Armenians! I should think so? Well, how did you happen to find her?"

"I saw her embroidery at Costello's, and left an order for some, and then I bribed the messenger-boy to tell me where it was sent. O, you needn't look at me that way, Kate Marshall. They had this young thing up in a tiny attic doing the work for a mere song while they charged their customers perfectly outrageous prices for it. It was just the same as the sweaters."

"O, if it was philanthropy, certainly you ought to be encouraged."

"Well, I had a dreadful time finding the house. It was one of those horrible tenement rows by the South wharf, and I had to climb about twenty flights of stairs, some of them so bad I thought I never should dare to come down again, but I found it at last. The smallest little cell, close under the roof, you could only stand up straight in the middle of it, a

door at one end and a window at the other. On an old rug before the window my heathen was squatting with all her gay silks and stuffs about her, like a Japanese picture. It never occurred to me till that instant that she wouldn't be able to understand a word, and I just stood and stared at her till she spoke."

"Chinese?"

"No indeed, pretty good English, so we got on very well. I offered her twice as much as Costello paid her, and told her I could get orders for all she could do. Would you believe it, the creature would not leave them because she had promised for a year; but I persuaded her to take some work for me and do it evenings. I didn't see how she could, for her only lamp was one of those little odd boat-shaped things with a wick floating in oil, about as much use as a glow-worm, but these people are so avaricious they'll do anything for money. I didn't see a thing that looked like an idol though."

"Idols! you blessed heathen—don't you know the Armenians are Christians in a great deal higher sense than you and I are? and haven't you even heard of the Armenian massacres?"

"No I haven't. I never could get up any interest in missionary matters, and I never read those horrid murder stories. I don't see what they put them in the papers for. But you can abuse me all you please—what I want to tell you is that my heathen, as I've been calling her all these weeks, has simply disappeared, and I cannot find any trace of her. I want my table-cover, and, though you may not credit it, I am really worried about the woman herself. I've done everything but ask at Costello's. You see I couldn't exactly—I didn't care to have them know"—

"Yes, I see; but I think perhaps I can do something for you. Now put away your work, and come with me to the hospital. You know you promised, and I want to show you my newest pet."

"What is the matter with her? something abnormally horrid I suppose."

"As nearly as we can judge, starvation and a broken heart, but she lies in a sort of stupor and cannot be roused to talk. She was picked up on the street, and all we can find out is that she has been robbed of money she has been working and starving to earn."

The clean, bare ward was as bright as sunshine and intelligent care could make it, but Mrs. Grantley was conscious of a painful oppression as she followed her friend down the room, watched by the eyes that looked in pathetic patience from the narrow white beds, each inmate eager for the morning greetings and the kindly questioning, as a small relief to the monotony of waiting and suffering.

But as they came near the end of the ward, she was all at once aware of a face that never wavered in its steady gaze, thin lips parted, dusky cheeks touched with a strange pallor; dark, sorrowful eyes with a fire of passion in their cloudy depths.

"Why! she said, with a catch of the breath, "*it is my heathen!* O, you poor, poor thing," and impulsive Mrs. Grantley was on her knees by the bedside, holding the restless hands in her own.

"Oh, my lady! my lady!" moaned the stranger, "it is all gone—all—and my lady's most beautiful shawl."

"Never mind—it does not matter in the least," said Mrs. Grantley soothingly.

"Ah, so much it matters," said the stranger with a slow shake of her head—"so long I worked—days, nights, all times—so little I eat—always I say, 'Wait, my heart:' what matters to be cold, to be hungry, to be tired in this so beautiful country, where one fears not to sing and pray and read His book. Long time I save my money for thanks-offering. Every piece I put away I make

a little prayer to say '*This is for thanks.*'

"Christmas, that is the day it should go to my people beyond the sea.—My lady, some wicked has robbed it all—all my thanks-money, and my lady's so beautiful shawl. My heart was like water—I went out on the street—I ran, and ran, and they brought me here."

"Poor child," said Mrs. Grantley, wiping her own eyes, though the stranger's were dry, "have you relatives over there? father and mother?"

"My father was all. He died on the ship; but in my country all are sisters and brothers. Ah, if my lady could know. They work, they starve, and always robbery waits them and murder. Always to watch in the day and to listen at night; to fear, to tremble, to know not what comes. It is we who are so happy must help them."

"We will help them," said Mrs. Grantley, "I will send a thank-offering for you and for myself. To think that you should give thanks for the privilege of working and starving in a garret, and I just wasting my money on people who don't need it, or care for it. It makes me feel like a heathen myself."

"Where was your home, Zara?" asked Mrs. Marshall.

"Sassoun," said the girl softly, and Mrs. Marshall turned away shuddering.

Her eyes were heavy with sleep, for she seemed to have laid aside the burden that was pressing her very life out.

"My lady will make thanks for Zara?" she asked with a grateful smile.

"I will make thanks," said Mrs. Grantley as they left her to the nurse.

On the way home Mrs. Marshall rehearsed to her friend something of the awful story of Sassoun, with its martyred people and ravaged homes.

"I thought it was all the Chinese war," said Mrs. Grantley; "you know I always was a goose about geography. Do you think that poor thing knows?"

"I hope not. Just suppose you and I were in Turkey, and such things had happened here! Suppose they might happen to-day—any day."—

"*Don't* suppose it. It makes me wild. O, how can such things be."

"Shall I tell you, dear?" said Mrs. Marshall slowly. "It is because so many of us have never taken up in earnest the work of the Master left in our hands when he went away. It is because so many of us go on making satin table-covers for our rich friends, buying costly clothing and expensive bits of bric-a-brac and give only small, inefficient sums to spread the gospel of good-will and brotherhood. Because we quiet our consciences by sending a few missionaries to toil and sacrifice for us; by winning a few converts and leaving them to struggle with poverty and contempt and persecution instead of pouring out our wealth to win and to conquer, as science does for its researches, and trade for its great enterprises. Because so many are tired to death of 'the thank-offering fad.'"

"Well, there, Kate Marshall, just stop, or this worm will turn. If you expect me to go down on my knees and take that back, I warn you I shall do no such thing."

Mrs. Marshall kissed her friend on both cheeks at parting and said gently, "Forgive me, Lou, but isn't that exactly the way you ought to take it back?"

The quick tears came into Mrs. Grantley's eyes, but she did not answer.

—*Heathen Woman's Friend.*

WOMAN'S COLUMN ON GIVING.

SELECTIONS BY THANK-OFFERING COMMITTEE.

Words of Scripture.

"When once the Master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and He shall answer and say unto you, I know you not, whence ye are. Then shall ye begin to say, we have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you *I know you not.*" —Luke 13: 25, 26, 27. "For this ye know, that *no covetous* man hath any inheritance in the kingdom of Christ."—Eph. 5:5.

We Are Debtors.

Thrice, thrice are we debtors of the heathen world.

Debtors—for we possess what they have not.

Debtors—for we have kept back for centuries what should have been given them with a generous hand.

Debtors—for instead of a loaf we have given a stone; instead of a fish, a serpent.

A Wise Mother.

A very old lady, who is not rich, has always seemed able to give money to every good cause. Some one asked her how it could be. She said: "When I was a child my mother told me of Jacob and his vow. Then she gave me two little purses and a small account-book, and on the first page she wrote, 'For the Lord. From every dime, one cent; from every dollar, one dime.' Since then I have never lacked something from which I could give one-tenth to the Lord."

Revivals.

In former times revivals have come upon the church with distinct characteristics. One was remarkable for the blessings which rested upon the preached word; another for the spirit of prayer which seemed to be poured out on the people generally; another for the interest in the study of the Scriptures. What the church has yet to see is a revival of which the chief distinguishing feature is, "*giving to the Lord.*"

Block and Tackle.

Many churches have fallen in the habit of dragging their contributions for missions and benevolence out of themselves by block and tackle. All sorts of pulleys are used. Imagine the Apostle Paul getting up a ten day's fair in Corinth for the sake of the poor in Jerusalem! Such a supposition would be almost sacrilegious, yet the object was what is commonly distinguished as charitable, rather than strictly religious. Think of the women of Phillippi getting up a "donkey party," or a "golden goose," to raise money to send for the support of missionaries in Thessalonica. Take the most conservative and harmless schemes ever used, what are they but devices with which to cajole out of ourselves that which we are too close pocketed to freely give? It bleeds our hearts to pay our dues unto the Lord and so we solve the wound with artistic entertainments. In that way, too, we get a little money from outsiders—*little indeed*, just enough to ease their consciences and close our mouths.—*Rev. L. C. Barnes.*

Wrong Methods.

All circuitous methods of raising money for God miss the mark. Instead of promoting liberality they burn it up. They bring labored, but scanty crops, and exhaust the soil without feeding it. These devices hold the same relation to real religion that praying machines do. They belong in Thibet. They mean the withered end of piety. Growing generosity can be only when men bring their offerings of lips and hands into the direct presence of God.—*Rev. L. C.Barnes.*

REV. GULIAN LANSING D. D.

Read before the Presbyterial Association, Northwestern Iowa. Published by request.

Prominent on the pages of history are names and the great events, which cluster around individual character.

The history of nations is but the history of individuals whose labor and achievements have moulded them and given to them national character. When the power of the old world met in struggles that shook the earth, when Rome crossed the Alps and Carthage the seas, the two great powers were personified in the names of Scipio and Hannibal. So in science; its greatest triumphs, the solution of its problems whose conditions are written in the magnificent book of nature by the hand of God, will ever be associated with the master minds that have toiled in the work, penetrating earths depths and casting their angles beyond the stars in an eternity of distance, till at length they smote the rock of *wisdom* the waters *flowed*, and *millions drank*. So it is in the Christian world; who can disassociate from the history of the Reformation, whose principles have come down to us on rivers of martyrs' blood, the name of Luther?

When we would speak of faith its highest example stands by the altar on Mt. Moriah, with drawn sword to slay the child of promise. When God's chosen people were to be led from the land of bondage, and a law given for all generations, a Moses, with shining face, comes down from the Mount bearing the *tables of the testimony*. When songs were to be given to Zion that would voice the soul's devotion in the church throughout all ages, intimately associated with that sacred minstrelsy is the name of the "sweet singer of Israel;" and when a lost world is to be redeemed, that name which is above every name is revealed from Heaven that "at the name of *Jesus* every knee should bow and every tongue confess." In the example and command of our Lord himself, Christian missions had their origin. The founder of the Christian faith predicted for it that it should never want for those who should make its propagation a *distinct work*, and history has justified the prediction.

From the little circle of fishermen on the shores of Galilee have radiated beams to dispel the darkness of earth. Each lip, *touched with that live coal*, spake burning, transforming words. Each life in the circle of the apostles developed individual missionary effort. And so well directed and ardently followed up was the work of the infant church, that by the middle of the second century it had extended its conquests through Asia Minor, Greece, Italy, Southern Gaul, and Northern Africa.

So it has come down the ages till it touches our own times, and we may point to familiar names among those who have risen to sublime heights of self-sacrifice and consecration, giving *time, talent, life itself* to the work of missions. The Judsons in Burmah, Morrison in China, Carey in India, and Moffat in Africa, are familiar to all. And when we turn to the "land shadowing with wings", the land of pyramids and obelisks, intimately associated with the Christian era of that land is the name of *our own Lansing*. And whether we speak of those who lived and labored in the remote past, or those whose names are linked with our times and interests, there is ever a story to tell; and when we would speak of this faithful servant, it is of one who followed so closely in the footsteps of the Master; one who imbibed *so fully* the spirit of that song, sung by angels over the Babe at Bethlehem, that all the energies of his life were given to proclaiming that "*peace on earth good-will to men*" *therein heralded*. Having carried out his determination formed in boyhood to obtain

an education, esteeming it as better than the farm offered him by his father, he completed his theological course at Newburg in 1850, and in the same year left home, friends and prospects for the foreign field. Damascus being his objective point then, he labored and studied till 1856 when, his health failing, he returned to America. His stay, however, was short. With health improved he was soon anxious to return to the work he had chosen and loved. And now we can see the hand of Providence in it all, guiding him to the land of Egypt. There the Lord had a work to be done, and he raised up Gulian Lansing to do it. And none perhaps more gifted or willing ever entered the work. A natural linguist he soon had command of the language. His work in Damascusin establishing schools, together with the active part he took in all the other work of the mission, qualified him for immediate active service in Egypt, and there in the valley of the Nile his great work was done. "Here," says one who knew and valued him, "he broke up the fallow ground, sowed seed and gathered the ripened grain. It is here there remain monuments of his talents, energy, and zeal; and here, above all other places, he is gratefully and affectionately remembered."

His work was all embracing. From its organization up almost to the time of his death, Dr. Lansing was pastor of the church at Cairo. The burden of overseeing the flock lay upon him; families were visited in their homes and places of business. Up and down the Nile he made many a wearisome journey, preaching, distributing books, and in every way possible ministering to the *great necessities* of the benighted people. Well is it said, "how beautiful upon the mountains are the feet him that bringeth glad tidings." While he never shunned the most humble service, to him it was given on many occasions to *stand before kings* and to obtain from those high in place favors for the cause which he represented. Upon that cause he bestowed almost boundless toil. It was under his direction the manuscripts for printing the scriptures in embossed type for the blind were prepared.

The erection of mission premises and churches claimed a large share of his attention. With almost every church or school-building erected in the mission he had something to do.

Under his personal direction the plans for the Mission Home in Cairo were drawn up. He superintended its erection and collected a large part of the funds to meet the expense. Much labor was also bestowed on the translation of the scriptures. But it is vain to try to enumerate his labors. His work was thorough, his efforts unremitting; his heart was warmed with a compassion for souls, and he was permitted to do much for the Master. All his powers of mind and heart were brought to the altar, and he saw the work of the Lord prospering in his hands. He has contributed to an influence that will not die. Prayer and effort are going hand in hand through the land of Egypt. Civilization is opening the way for christianity. The crescent on the Turkish flag is waning rather than waxing. In the great city of Cairo prayer is offered publicly by native converts in dedicated houses of worship.

"In dwellings of the *righteous* is heard the melody of joy and praise." The influence of the gospel is going on, and it may not be far from even our own times when that land, *the silent witness* of the Divine power when God remembered his covenant with his people, may be filled with the knowledge of the Lord; when there may be another Aurelius at some Christian Carthage, another Athanaseus to stand for the truth at a more glorious Alexandria in the purer Egypt

yet to be.

To this work was the life at which we have just glanced devoted. In all the magnitude of its possibilities it was freely, gladly given, and as that life drew to its close the land-breeze of heaven wafted to him the symphonies of the blessed. And for aught we know, with our dull senses, the air was vocal with divinest music, tremulous with the wave of celestial plumage, warm with immortal love. "How glorious! how glorious!" were his words as he passed out into the light.

Respect and love may pay touching tribute to his memory, costly cenotaphs may perpetuate it, but his "record is on high;" he shall be in "everlasting remembrance," and "shall shine as the stars forever."

We bless God to-day for such a noble life, such a saintly character, such an example of sacrifice for human redemption. That life and example are calling us to activity. We are too apt to think of the work of missions as moving sluggishly on through coming centuries, till at length, without putting any one to any great inconvenience, the world will be evangelized. Such is not the spirit of the Saviour's "go ye" in his last command.

If we possess a Saviour who alone can save from the inevitable, unvarying consequences of sin, our responsibility to mankind is simply immeasurable, and upon the church, and every individual in it, rests this responsibility. To the church is given the problem how to reach the unsaved human beings that crowd the earth. It is vast, but not impossible, or it had not been given. The solution is brief, but wondrous clear:

"Bring the tithes into the store house." That done the church could furnish men and means to girdle the earth with a zone of light in a surprisingly brief period of time. In the days of Esther the decree of Ahasuerus was carried to the whole 127 provinces, from the Bosphorus and the Nile to Indus and the Ganges, in less than nine months. A soldier of the English army being asked how long it would take the army and navy to carry a message around the world and publish it everywhere, replied, "I think we could do it in eighteen months."

In the light of these facts what is the duty of the church regarding that most glorious message she is divinely commissioned to carry to the whole world? Surely she should kindle anew the apostolic fires on her smouldering altars, and bring forward the men and means for the work. That done then may we signal the Captain of salvation that we are ready to move all along the line, and while we are yet calling he will answer and lead to victory.

Missionary Correspondence.

LETTERS FROM INDIA.

EDITORS MAGAZINE:

THIS is our fourth camping place since we left Gurdaspur, and I will try to tell you a few things about the work. At the first place we were encouraged, as the Christians attended worship well and seemed to be very well instructed.

They also are attached to their teacher. On Sabbath Mr. Holliday baptized five children and one adult. The collection of grain amounted to quite a little sum, and beside this there were a few bits of money. Sickness kept some from their regular duties, fever being

very prevalent. One old woman had been ill for two months, but her faith was strong and we were much pleased with the spirit which the people displayed toward her. She is old and a widow, and has no children. So often in this heathen land such people are turned out to be cared for as best they can. But these Christians, few though they are, were keeping her from want, and spoke of her as one who deserved to be helped.

At the next pitching place things were not so encouraging. Many of the people have gone to other villages seeking work. One or two had done badly and were under suspension. Those who were left did not seem inclined to give very liberally. The women are well instructed. Some of the girls from this place are in school at Sialkot.

The next place where we camped was near a heathen village. The women received us gladly, and also listened well. They remembered a former visit made by some of our missionaries. It does seem too bad that we cannot go oftener to give them the news of salvation. From that place we were called in to Gurdaspur, but returned to our camp the next day. Just now we are pitched near a village in which there are Christians. The writer, who is located here, has been ill for some time and has not been able to look after the Christians in the surrounding villages; consequently the Mohammedans have been taunting them and saying, "Your teachers do not come to see you any more." The Mohammedans are very obstinate and bigoted in this part of the country. Our Christians are mostly from the lower classes. They are very poor and have to work hard to make a living. Some of them were not able to get leave on Sabbath so that they could come to service. But we hope the day is not far distant when Christianity will be recognized all over India as a power which will not permit its followers to be deprived of their right to a day of rest.

Yours Sincerely,

MAY HOLLIDAY.

DILLIANWALLA,
Gujranwalla Dist., India,
Nov. 24th, 1894.

DEAR FRIENDS:

There is great rejoicing in our mission over the return of Misses White and Campbell and the coming of the new missionaries, but great lamentation over the fact that there is only one *male* missionary in the party.

At the late meeting of the mission it was almost as hard to decide about the location of the ladies as last year to decide about the gentlemen. It was difficult to settle the matter; a number of places needing them with nearly equal claims, and there is not enough to fill all the vacancies. Special prayer was called for, before the final division was made, that guidance and direction be given by Him for whom we are working as to where He would have us placed.

We had hoped to have Miss White remain with us in Gujranwalla, but the Father directed otherwise, and she was sent with Miss Lawrence to Pasrur.

Miss Campbell is to take charge of the Christian girls' boarding school in Sialkot—a great and difficult work, which will require all the tact, faith and patience our black-eyed Mary possesses.

Miss Ella Gordon is to remain in Jhelum with her aunt, and have charge of the girls' school there and the zenana work in the district.

We are sorry Miss McCahon has to leave us, but hope she may soon be restored to health and strength and return again. She, in company with Mrs. Giffien, of Egypt, and Miss Martin, who are visiting their brother, Rev. J. H. Martin and family in Gujranwalla, expect D. V., to sail Dec. 25 from Calcutta. Those of us not able to claim relationship have been cheered and helped also

by their presence, and our prayers and best wishes will go with them when they depart from our midst.

Miss Logan and I are out in camp working in the villages. Some places are very discouraging; the people so idolatrous and degraded. But I am thankful to be able to say that in such villages we either have no baptized women at all, or only one or two.

When speaking of Badoki, a village which is now chiefly Christian, and where the women and girls are better behaved and better instructed than in any other village of the district with one exception, the time was spoken of when it was a very discouraging place, the most so of any of our villages. "It could n't have been worse than Umminabād is now!" my companion ejaculated. Yes, it was as bad, and worse, because there are no baptized women in Umminabād, and there were at that time *nine* women who had been baptized a few years before and who were harder to reach than the unbaptized ones. Various persons have done hard and faithful work there, from time to time, and the efforts have been aided and blessed by God until we hope soon to have a settled pastor in the place.

In one village, where I was hearing a woman recite the Ten Commandments, she came to the fifth, and said: "Thou shalt beat thy parents with thy shoe." When I reproved her, she said, "That is the way children do anyway," and went on to tell how her son had beaten her with his shoe and how the pain had entered into her very soul. That reminds me of an incident I read the other day in an English paper about a strike amongst an African tribe of women on the Congo:

Those poor women had protested without avail against the ill treatment of husbands and fathers. Then they talked it over and appealed to another tribe with whom their tribe was not on friendly terms. This tribe agreed to take in all the dissatisfied women, and the village awakened the next morning to find the women and girls gone and work at a stand still. The result was a ready assent to all the women requested, and great rejoicing when the industrial element of the town returned.

A Mahomedan boy from the boys' mission school, Gujranwalla, was baptized Sabbath week ago.

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Sincerely yours,

ROSE A. MCCULLOUGH.

FOREIGN NEWS BUDGET.

MARY B. REID.

Foreign mails are a little late this month. For Egyptian notes we cull from letters a month old. Miss Minnie Finney writes of the arrival of the missionary party and her own location:

Rev. Mr. McFarland met us when we landed at Alexandria, and took us all up to his home. Indeed there were so many of us that we fairly took them by storm. Our welcome was a very warm one, and immediately we began to feel at home in the land of Egypt. That same afternoon I went on to Mansourah and was received by my dear cousins with open arms. This is the end of my third week here, and I have quite a home feeling already. The study of the Arabic has been begun. I do not dare say what progress I am making, but I really enjoy it.

Mrs. Finney has given me her place in the school, and I teach English one hour each day. I do long for the time when I can do full work. There is so much needing to be done for these poor women and girls.

From another letter we learn that Dr. and Mrs. White will spend the first year at Cairo, and that Mrs. White is making herself useful in helping Miss Kyle what she can in the girls' boarding school.

The India missionary party were delayed longer in Egypt than expected, but their stay was an enjoyment both to the friends in Egypt and themselves.

Some went as far south as Assiout, and were much pleased with all they saw of the work being accomplished in this field. The last heard of this party was Nov. 12, while waiting for an Oriental steamer at Ismailia. Two weeks would at least be required to complete the journey, and by this time the welcomes are over in India; each one has slipped into his appointed niche, and work in earnest begun.

Of the work and workers in India the following has been received from Miss Lawrence in her new home, Pasrur:

This is the first Saturday night in my new home, and as I look around on my pictures and books that I brought from my far away home, I feel very much at home. The last few days on the hills were very pleasant, and we bade good bye to the munshi and books and lived out of doors.

Miss Gordon and Miss Ella Gordon stopped in Gurdaspur with the Misses Wilson while I went on to Sialkot.

I found Miss Martin and Miss Embleton in the midst of preparations for the wedding of Miss Parks and Rev. W. T. Anderson, which came off on the 17th of October, just before annual meeting. Most of the missionaries were there, but we were sorry that some were kept away on account of sickness. The wedding was in perfect taste, and the bride looked very sweet in her pure white dress and veil. The ceremony was performed by the Rev. T. F. Cummings, assisted by the Rev. McKelvey, chaplain of the Scotch Presbyterian church of Rawal Pindi. Rev. D. S. Lytle gave the bride away.

The next day after the wedding Annual Meeting began at the north compound, using the large room of the boys' school for the dining-room and one of the smaller ones for the meetings. Some of the people had rooms in the school building, some in the house where Dr. and Mrs Barr live, and the rest of us in tents. The three days before Sabbath were occupied in conferences on topics of importance and interest. A paper by Miss Martin on the "Teachings of Jesus on the subject of prayer" was especially helpful. We had a blessed day together on Sabbath. Two gospel sermons in English and the privilege of sitting at the Lord's table was some thing to make our hearts glad. If you want to know what a blessed privilege you have of listening to the gospel every Sabbath day, and week days beside, come out here and sit through meeting after meeting, being preached at and not understanding a word. I felt encouraged on coming down from the hills that I could understand much that was said. The committee on location was the interesting one to Miss Gordon and myself, and after much discussion about the needs of the field, Miss Gordon was located at Jhelum and Miss White and I sent to Pasrur, which is twenty miles from the railroad. We go out into tents next week and will remain out until we come in to receive Miss White.

Mrs. Lytle also writes from Pasrur:

We returned to Pasrur from the Annual Meeting on Oct. 29th, and have been trying to get things in order for going out in camp. There is a great deal of sickness among the natives at Pasrur city, fever being the prevailing disease. We are enjoying a visit from Miss Ella Gordon now. As Miss Lawrence is here having been located at Pasrur by the last Annual Meeting, our family at present consists of the same party that sailed from New York, Oct. 14, 1893 on S. S. Arizona, and this time last year we were together taking in the sights of Rome.

We hope in a few weeks to welcome back to India Miss Campbell and Miss White, and will also gladly welcome the new missionaries that are coming with them.

The post-office address of the missionaries at Pasrur, for mail from America, is "Sialkot, North India."

Mrs. Dr. Barr writes:

We came home from our vacation on the 3rd of October. It was a little earlier than we wished to return, but the institute opened on the 9th, and it was necessary to come and get things in order. There were not more than half the students present the first week, owing to fever being very bad this year. Many were ill after they came. Some days as many as ten would be absent from their classes. Of course this has been against the best interest of the school. Now, I am glad to say that nearly all of the absent ones have returned, the sick are recovering, and at present everything seems very favorable for a good year's work.

Miss McCullough gives brief notes from Gujranwalla:

The latest from Gujranwalla announces the birth of Rev. J. H. Martin's fourth son on the 12th inst. Both mother and son doing well. The natives say they are greatly blessed because they have so many sons, and cannot understand why they would have considered a little daughter a greater blessing. The work in all departments moving on as usual with encouragements and discouragements.

The health of the community fairly good, although a number are suffering from colds and fever, but not dangerously ill.

As the first news from the tenters we include in our Budget a brief letter from Miss Rose Wilson, dated from Gurdaspur district, Nov. 16:

DEAR MRS. REID.—We send you four contributions for the News Budget. It is a busy time of the year now; nearly all of us are out in camp. A few of the missionaries are having fever. My sister came home sick to-day, but we hope she may soon be well again. We move to-morrow again about six miles further on. So many doors are open to us, and we cannot begin to fill the calls. Our hearts are indeed pained when we see so many around us who have not heard the gospel, and we find ourselves unable to reach them.

Yours, a servant in Christ.

"If each of us would try this year to influence even one other to turn her thoughts to the needs of the heathen world, to pray for it, to work for it, what an increase in power it would be. These in their turn would influence others, and so the circle would be ever widening. God has called us women to this work."

YOUNG PEOPLE'S DEPARTMENT.

MISSION WORK IN THE UNITED PRESBYTERIAN CHURCH.

REV. W. J. REID, D. D.

"GO ye, therefore, teach all nations." This was the Saviour's command to his apostles and to all the church. It is the duty of every Christian to do what he can to save others; it is the duty of every church to send the gospel to those who have it not. It is impossible for all men and women to be missionaries, in common meaning of the word; therefore every church has devised a plan by which all can help in this work. Boards or committees are appointed, whose duty it is to look after the missionary work. They select the fields, appoint the missionaries, make plans to raise the necessary money, pay the salaries of the workers, and oversee all the missions. They are the agents of the church in managing its missions. In the United Presbyterian church there are seven boards, not including the Women's Board, but only four of them are directly engaged in mission work, and they are sometimes called "The Mission Boards." Their names will show the special work they are doing.

FOREIGN MISSIONS.

The field in which the Board of Foreign Missions works is in heathen lands. There are millions of men and women who have not heard of Christ, and they are without hope of salvation. There are so many heathen countries that no one church can carry the gospel to them all. The different churches have, therefore, divided the world among themselves, each one taking a certain portion for itself and confining its work to this portion. The fields of the United Presbyterian church are Egypt and the Punjab, a northwestern province of India.

All know where Egypt is, with its wonderful river and history and ruins. The inhabitants of this country are mostly Copts, Moslems and Jews. The Copts are the descendants of the ancient Egyptians, and they are members of the Coptic church, which is a very corrupt form of Christianity. The Moslems are those who believe that Mohammed was a true prophet and receive the Koran as their bible. Up to this time mission work in Egypt has been mostly among the Copts. The mission extends from Alexandria, on the Mediterranean sea, to the first cataract of the Nile at Assouan. It was opened in 1854, and it has been greatly blessed. In 1894 there were 14 ordained missionaries, 24 other foreign laborers, 17 native ministers, and 308 native helpers, making a total of 363 laborers; 32 organized congregations and 125 mission stations, with 4095 members; 121 secular schools, with 178 teachers and 7654 scholars; 107 Sabbath-schools, with 297 teachers and 6132 scholars. There is connected with this mission a theological seminary and a boarding school for girls.

The mission in India is located in the province of the Punjab, with 5,000,000 inhabitants, who are idol worshippers. It was begun in 1854 and has made great progress. In 1894 there were 12 ordained missionaries, 25 other foreign laborers, 11 native ministers, and 201 other native helpers, making a total of 247 laborers; 11 organized churches and many stations, with a membership of 6960; 146 secular schools, with 5860 scholars; 131 Sabbath-schools, with 3162 scholars. During this year, the board expended in both fields $99,156. The Board of Foreign Missions is located in Philadelphia.

HOME MISSIONS.

The Board of Home Missions is located in Pittsburg. Its field is in the destitute parts of our own land. These destitute places are to be found in the Far West, in our crowded cities, and in many country districts. The General Committee of Missions, a committee composed of one person from each presbytery in the entire church, meets every year and, after hearing the needs of the different stations, grants to each one such an amount of money as is thought best. It is left with the Board of Home Missions to raise this money and pay it to the appointed missionaries, to appoint the missionaries, and to meet special cases as they arise. In 1894, 204 stations were aided to the amount of $78,485.

The work of this board is a very important one. Of late years many foreigners, who are almost as great heathen as the people of Egypt or India, have come to our country and have crowded into our cities and other places where mining and manufacturing are carried on. Unless they are reached with the gospel, our country will be in danger; unless they are brought to Christ, their souls will be lost. Therefore, all patriots and Christians must take a warm interest in home missions.

CHURCH EXTENSION.

The work of this board is closely connected with that of the Board of Home Missions. Its object is to help weak congregations to build churches, and when it is able it also assists in building homes for home missionaries. Two churches out of five in our denomination have been erected by the aid of this board. During the year 1894 it expended $56,619 in its work. It is necessary that this board should be supported. No congregation can flourish without a building in which to worship God. But many congregations, especially those which have just been organized, are not able to build churches for themselves. Unless the church helps them in this matter, there is little use in sending them missionaries. This board is located in Pittsburgh.

MISSIONS TO THE FREEDMEN.

Until the war of the rebellion, negroes were held as slaves in the Southern states. As a result of that war, they were set free and called "freedmen." Through their long years of slavery they, as a race, became very degraded, and the churches of the North hastened to establish missions among them. The United Presbyterian church had always taught that slavery was a sin, and that those who held slaves could not be members of the church. It was, therefore, among the first to send missionaries to the freed slaves. The field is, of course, in the Southern states. The work is mostly in schools, that the colored children may be educated for usefulness when they grow to be men and women, but there is a congregation in connection with every mission. The former slaves are too poor to support schools and churches, nor will they be able to do so for many years to come. In 1894 this board occupied 8 stations, with 9 ministers, 57 teachers and 2971 scholars, at an expense of $53,684. There is under its care a very flourishing college at Knoxville, Tenn. This board is located at Pittsburgh.

WOMEN'S BOARD OF MISSIONS.

The women of the United Presbyterian church have for some years past been taking an active part in missionary work. Their work is under the care of a board of women, and it covers all the fields, at home and abroad, which have been mentioned, each department being in charge of a secretary. This board, which is located in Pittsburgh, acts in connection with the other boards of the church, but

it has taken upon itself the responsibility of certain portions of the work. In the foreign field, it is largely engaged in sending out unmarried female missionaries, and in supporting medical missions for women and children. In 1895 there was contributed to this board $69,774.

This is the mission work of the United Presbyterian church. No one will say that it has done all it should have done, or all it could have done, but it has done something. If the young people of the church can be made to feel the missionary spirit and to take an interest in missionary work, so that it will have a proper place in their prayers and their gifts, it will in coming years do more than it has done in "teaching all nations."

TURKEY.

Question. What places in Turkey were noted in apostolic times?

Answer. Philippi; the seven cities—Ephesus, Smyrna, Pergamos, Laodicea, Philadelphia, Sardis, and Thyatira—"where the seven churches of Asia were; Tarsus, and Antioch.

Q. What eminent early Christians lived and wrought there?

A. Paul, Timothy, John, Polycarp, and many of the early fathers of post-apostolic days.

Q. What kind of people are found in Turkey now?

A. About two-third of them are Turks, a few Jews, Greeks, Armenians, Arabs, and individuals from almost every known country.

Q. What is the government of Turkey?

A. A religious despotism, based on the precepts of the Koran.

Q. What other religions are professed?

A. Those of the Greek, Armenian, and Nestorian churches, and still others. There are three million Armenians in Turkey. They are generally known as being bright, practical, industrious and moral. They are of a peaceable disposition and unskilled in the use of arms, the mere possession of which is a serious crime in the case of Christians. They have the distinction of being the first race who accepted Christianity, this having taken place when King Dertad and his people received baptism in 276 B. C. Their martyr roll has grown with every century. They are active and enterprising. They are the bankers and merchants of the country. The Greeks are the remnant of the old Byzantine empire, of which Constantinople was the capital.

Q. What kind of mission schools are there?

A. Common schools, boarding schools, colleges, and theological seminaries.

Q. What has been done for women in Turkey?

A. Wherever the gospel has gone she has been trained to respect herself. She has been taught to read and to teach. As she rises, all classes of society will rise with her. "Turkish women, as yet, have scarcely been touched by the gospel," says one.

Q. What can be said of one very remarkable Turkish woman?

A. A very extraordinary woman was living, a short time ago, at Constantinople—Kara Fatma, the Eastern Joan of Arc—who was known as "the Maid of Kurdestan." At one time she commanded the brave but savage Bashi-Bazouks; and, at the beginning of the Crimean war, she offered her services to the French general, Yusif, who, however, refused to see her. She then went back to Asia, where she fought perpetually in the small tribal wars. She was tall and dark, and, when seventy years of age

she still fought whenever she could find an opportunity. Her costume resembled, as closely as possible, that of a Turkish captain. Her breast was covered with military medals, and her insignia embroidered on her coat. The Sultan, from whom she received a large pension, granted her private audiences, and made no secret of his opinion that he considered her the best officer in the Turkish army.—*Englishman.*

Q. What glowing tribute does the author of the "The People of Turkey" pay to missionary work amongst the Turks?

A. "A wish for instruction is everywhere shown, and it has received a strong and most salutary impulse from the numerous American missionaries now established throughout Armenia. The untiring efforts of these praiseworthy and accomplished workers in the cause of civilization and humanity are bearing fruit. They are working wonders among the uncultivated inhabitants of this unhappy country, where mission schools, founded in all directions, are doing the double service of instructing the people by their enlightened moral and religious teaching, and of stimulating among the wealthy a desire to do for themselves—by the establishment of Armenian schools—what American philanthropy has so nobly begun to do for them."

Q. What is the character and extent of the late massacre?

A. About Sept. 20, 1894, twenty-seven villages were annihilated and six thousand men, women and children massacred by troops and Kurds. Some Kurds having robbed Armenian villages of flocks, the Armenians pursued and tried to recover their property, and a fight ensued in which a dozen Kurds were killed. The slain men were robbers, *i. e.* enrolled as troops and armed as such, but not under control. The Sultan at once ordered infantry and cavalry to put down the Armenian rebellion. Not finding any rebellion, they cleared the country. Some of these defenceless people were burned with kerosene in their own homes.

Q. Where is Sassoun, the scene of the late massacre?

A. It is a mountainous district just south of Moosh and a day's ride west of Bitlis, a large city where the governor and a permanent military force reside. It is about eight hundred miles east of Constantinople. One says, "Here is the land that gave birth to the human race by providing a safe resting place for the great ark that at one time contained all the animate things this world possessed. The olive branch the dove brought back to the ark was plucked from the mountains of Armenia. It is not in history that the Armenians have ever made war upon their neighbors to acquire new territory, or for pillage or plunder."—*Gist, with additions.*

EDITORIAL DEPARTMENT.

Already our hearts turn with tender and joyful anticipation to the thank-offering service to be held in the near future. If the Jew living under the shadow of Mt. Sinai, in Arabia, could bring the thank-offering joyfully, how much more should we who live in the glorious light that streams from the nine beatitudes of the sermon on the Mount in Palestine offer to Him thank-offerings who gave to the world His unspeakable gift.

The *Advance* of January 17th gives an excellent portrait of "Mother Schauffler," as she was affectionately known in mission circles. She was the first single

lady missionary sent out by the American Board. It seemed that she was throwing a search-light on the past as we heard her tell of setting out from Cincinnati, sixty-eight years ago, traveling by stage to Cleveland, where she took the canal to New York City, and from thence to Liverpool and around to Constantinople by sailing vessel, a journey of many months. We cull the following from the sketch accompanying portrait in the *Advance:*

Her first work was in Smyrna where she successfully conducted a large girls' school. In 1834 she married Dr. W. G. Schauffler, one of the first three American missionaries to Turkey, and who is worthy of the high place given him in the annals of missions. The wedding occurred at the home of Commodore Porter, then American Ambassador at Constantinople, and, for more than forty years the Schauffler house at Bebek, on the Bosphrous near the Golden Horn, was open to the wayfarer and the oppressed. The wife of Louis Kossuth was sheltered there in her flight for life.

One of her sons, H. A. Schauffler, D. D., of Cleveland, superintendent of Slavic work in this country, gave to the MAGAZINE an interesting account of his work some two or three years since.

Another son is closely identified with city missions and Sabbath-school work in New York City.

She is represented in the foreign field by a grandson, Dr. W. G. Schauffler, of Beyrout, Syria, and a grandaughter, Mrs. Mary S. Labaree, of Oroomiah, Persia.

"She rests from her labors and her works do follow her."

Thanks to Rev. J. R. Alexander, of Assiout, Egypt, for an attractive programme of the public exercises of the evangelical high school of that place. It is gratifying to our people to learn from time to time of the precious seed being sown beside all waters. The mission school is proving itself a handmaid to the preached word.

We are sorry to learn that Rev. J. P. McKee and wife, of our India mission, who are now located at Jamestown, Pa., are very far from strong. Although away from the oppressive climate of India, they cannot get away from its effects. Mrs. McKee says:—"We hear almost every week from some of the sisters in India, and it is indeed a great treat to hear from "the girls." I am anxious to learn how our dear Miss Mookerji, will receive the news about what her good friends of the 4th church, Allegheny, have done for her comfort. When my husband made known to them the circumstances "that Miss Mookerji was without a house of her own where she could be secure and her good name remain uninjured, the friends and supporters of our dear Indian daughter immediately set to work and very willingly raised $200 and forwarded the money to Gujranwala. So now, thanks to those generous people, Miss Mookerji will have a house built near the house of Miss McCullough and Mollie Logan. We are very happy over the affair, for we think of Miss Mookerji as a dear adopted daughter."

The church sends its missionaries to Italy, to Germany, to Scandinavia, and to other European countries; why should it not begin a larger work among the Italians, Germans, Scandinavians, and other nationalities who are crowding into our own cities? While we have sent our missionaries to them in their own lands, millions of them have come here to our very doors, and in the character of American citizens they are not less, but more, accessible to evangelical agencies. According to the last census there were in 1890 about 40,000 Italians in New York city, 9,500 in Brooklyn, nearly 7,000 in Philadelphia, and about 5,700 in Chicago. Of Slavs, embracing Russians, Hungarians, Bohemians, and Poles, New York has nearly 76,000; Chicago over 58,000, Cleveland nearly 18,000, and Philadelphia and Milwaukee between 11,000 and 12,000 each. The Scandinavians in Chicago alone number 72,000 and are found massed in other cities. The Germans are everywhere and nearly everywhere in the ascendant among the foreign-born. There are large colonies of the French and French Canadians.

IN SORROW.

The following sad intelligence has just reached us:

"I write to inform you of the great sorrow that has come to us as a Board, and to many of us individually—the death of Mrs. Jennie H. Gillespie, junior missionary secretary of this Board. She died of pneumonia on Wednesday evening at 8:30, after about two weeks illness. This is the first death in the Board since its organization. Mrs. Gillespie will be buried to-morrow, Friday, at 10 a. m. Her loss will be severely felt by us, but who can take her place at home? She was a devoted mother and and wife, and a sincere and affectionate friend. We will miss her."

MARY W. PORTER, Sec'y W. Board.

He doeth all things well." We believe this, yet there are tears in our hearts as we tell of another visit of the angel of death to the home of Rev. J. W. Witherspoon, Allegheny, Pa. Reared in this community, Mrs. Witherspoon had many friends to love her, and now to tenderly mourn her departure.

Tears for the dead, sympathy for the living, and the hope of a blessed reunion and blissful immortality in the "many mansions" beyond the starry skies. "Our days on earth are as a shadow, and there is none abiding."

Mrs. M. A. Campbell, of Platte Creek congregation, Mt. Auburn, Ia., writes: "We have one large missionary society to which men, women and children belong. The attendance is 75, 80 and above. The dues are low—only ten cents a month; children, five cent."

"Uneasy rests the head that wears a crown," seems to apply with special force at the present time to the Sultan of Turkey. The oppressions of years, and the unrest begotten by them, have culminated in the recent massacres, and the wail that has gone up from Armenia has at length reached the dull ear of christendom. Inquiries have been set on foot which, to say the least, must be disturbing to the government at Constantinople. It is reported that the Sultan was "very indignant at Mr. Gladstone's birth-day speech," and that the "anti-English feeling in the Turkish Government is increasing constantly." God speed the day when in all that land it shall be said, "Proclaim liberty to the captive and let the oppressed go free."

The Literature committee have added the following leaflets to their list, and take pleasure in recommending them to societies and individuals.

FOR CHILDREN.

A Loan to the Lord	2 cents each.
Carrying the Love of Jesus	2 " "
Had'nt you better see if Aunt Nancy needs water	2 " "
Little Massa	1 " "
The Master wants you (for young ladies)	2 " "

GENERAL.

Mrs. Emery's calling	2 cents each.
What is Zenana Work	5 " "
Sketch of Charlotte Maria Tucker	5 " "

TEMPERANCE.

But the Greatest of These is Love.	
A Boy's First Drink, and What Came of It.	
Golden Opportunities.	
Cigarettes.	
A Lesson From a Monkey.	
With or Without.	
Kindling Wood.	
The Influence of a Moderate Drinker.	
Spurgeon's Proverbs.	¼ of a cent each.

STUDIES FOR MISSIONARY SOCIETIES FOR 1895.

MARCH.—Thank-Offering.
APRIL.—Young People.
MAY.—Medical Missions.
JUNE.—The work of W. G. M. S.
JULY.—Our Educational Institutions.
AUGUST.—Our Missions on the Nile and in the Punjab.
SEPTEMBER.—Church Ex. and Min. Relief.
OCTOBER.—Indian Missions.
NOVEMBER.—Freedmen's Missions.
DECEMBER.—The Gospel in all lands.

PROGRAMME FOR MARCH.

SUBJECT.—Thank-Offering.

Scripture Reading.—Returning to give thanks. Luke 11:17-19.

Prayer.

Singing appropriate Psalm.

Impromptu reading.—"In everything give thanks." "With thanksgiving let your requests be known unto God." "Offer unto God thanksgiving," etc., etc., until each member has taken part.

Prayer and singing.

Questions and Answers.

Q.—What is a thank-offering?

A.—The peace (or thank) offering seems to have had a threefold character—the fulfillment of a vow, voluntary consecration, and thanksgiving. Lev. 7: 11, 16.

Q.—What congregation held the first great thank-offering?

A.—Ex. 35:20, 21. Give particulars.

Q.—Did both men and women contribute?

A.—Ex. 35:29.

Q.—Was the contribution so large that the people had to be restrained from giving?

A.—Ex. 36:5, 7.

Q.—Were the people happy in the observance of this offering?

A.—1st Chron. 29:9.

Q.—What was the first thanks-giving [of which we read in the Bible?

A.—Job 38:7.

Q.—What will be the last? A.—Rev. 7:13, 17.

SECOND PART.

Q.—Mention some unselfish gift made as an expression of love, gratitude or devotion?

A.—The alabaster box; the widow's mite; the founding of hospitals, homes for the aged and young, &c. Counting our mercies, how natural for a thankful heart to make some expressions of gratitude—"Accept the free will offering of my mouth;" for health, for friends, for the Christian's hope, for the unspeakable gift, &c., &c.

Prayer for our missionaries at home and abroad.

Let not our Lord miss the expression of love from you and me, and say of us, as in the house of Simon, "Thou gavest me no water for my feet. Thou gavest me no kiss. My head with oil thou didst not anoint," "Will a man rob God? Yet ye have robbed me in tithes and offerings."

Prayer and Psalms.

Reports of Societies, Etc.

Report of Women's Board.

The regular monthly meeting was held January 2, and an adjourned meeting January 12.

The department secretaries and treasurer presented their several reports. The topic of discussion was the program of the Convention of 1895, as outlined by the president of the W. G. M. S.; also the manner of reporting the work of Junior missionary societies and Junior unions. Presbyterial secretaries will please note carefully the instructions given in the Presbyterial blanks, to be sent them in the near future.

The Board has suffered the loss of one of its most efficient officers in the death, from pneumonia, January 15; of our dearly-loved friend and co-worker, our Junior missionary secretary, Mrs. Jennie Hastings Gillespie. Suitable expressions of regret, prepared by committee appointed by the president will be found in this issue.

Presbyterial secretaries are *urged* to send their full addresses (Miss or Mrs.), at once to the general secretary, in order that the blanks for the annual reports may be mailed to the proper parties.

MRS. MARY W. PORTER, Gen. Sec'y.
Boston, Allegheny Co., Pa.

IN MEMORIAM.

Deeply feeling the crushing weight of the great sorrow that has come upon the members of the Women's Board, in the death of Mrs. T. J. Gillespie, our general secretary of Junior missionary work, on January 15, 1895, we met together, on the day of her funeral, to attempt, as best we could, to express our loving sympathy with those whom God in His wisdom has so sorely bereft, and to offer an affectionate tribute to her memory.

In her home as wife and mother she exemplified, in a marked degree, the graces of a consecrated Christian character, which eminently fitted her for the various public duties in our church entrusted to her care. In the church, Sabbath-school, presbyterial and congregational missionary societies, she displayed great executive ability, always accompanied with such humility and gentleness that all who knew her were impressed with the fact that she was indeed led by the Holy Spirit.

In 1891 she was elected a member of our Women's Board, was always regular in her attendance at our meetings, and faithful in the performance of every duty entrusted to her. As an advisor she was cautious and conservative in her judgment; but when convinced that a certain course was right, unswerving in her allegiance to it.

For nearly three years she has given her best thought and energy to the important work of more fully organizing and furthering the children's work under the care of our General society. To bring her department, including as it did all the youth of the church, from cradle-roll to women's societies, to an ideal state of perfection and usefulness, was the earnest desire of her heart.

The latest work undertaken by the children—the erection of a school building for our colored brethern of Prairie Bluff, Ala., now becomes, in a peculiar manner, her memorial.

Since our organization, almost nine years ago, we have been permitted to labor together in Christian harmony, our ranks unbroken by death; and now that the Lord has called one of our members hence to receive her crown, we sorrow not as those who have no hope. She has heard from His lips the loving welcome, "Well done good and faithful servant." We who remain shall endeavor to emulate her many virtues—working all the harder; because in this affliction we are reminded that the time is short, and that to each of us the call may soon come to leave labor for reward.

By order of the Board,
MRS. W. J. REID,
MRS. N. WYLIE STEVENSON,
MISS E. D. BROWN,
MRS. H. C. CAMPBELL.

Jan. 18, 1895.

Church Extension—Parsonages.

The past ten years have witnessed a great increase of interest in the subject of parsonages. The better appreciation of the value of a congregational home for the pastor is seen in the greater number erected. In 1884 there were only 129 parsonages in the whole church. In that year five had been erected at a cost of $9,000. In 1894 there were 253 reported, of which 21 had been built within the year, at a cost of $39,600. That

these are not extravagant houses appears from the fact that the average cost is only $1,886. Every one who has had anything to do with house building knows that nothing more than a plain comfortable one can be erected for that sum. But how much of comfort that means—a permanent home! It is not his own, but the pastor knows that so long as he remains in the congregation he will have a comfortable house, without the fear of a landlord's frequent and uncomfortable visits.

The number of applications for parsonage help is increasing rapidly. Many of our missions are in the cities where rents are high and living expensive. Very soon it is seen that more comfort can be enjoyed, better pastoral work can be done and money saved, if there is a home for the minister, and now very often as soon as there is a grant for a church, there is an application for a parsonage on the same lot.

During the present financial distress the Board of Church Extension is not able to give aid for parsonages, all its funds being taken up with the churches. All parsonage applications that are approved are referred to the Women's Missionary Board. At the present time there are applications before us which we cordially approve, but we cannot so refer them, for the reason that the Women's Board has made appropriations, or has applications on hand, up to the measure of its funds.

We call the attention of the missionary societies to this, in order that liberal contributions may be made to this part of their work as soon as possible, that the church year may close with the demand fully met.

A. G. WALLACE, Cor. Sec.

Fourth Church, Allegheny.

The Fulton Junior Missionary society of the Fourth church, Allegheny, has changed its time of meeting from every other Friday afternoon to every Sabbath. The wisdom of this change is seen in the increased attendance and interest. The average attendance for two months past was 50.

The first meeting, after the summer vacation, was held on Saturday and partook of the nature of a social, ice cream and cake being served.

This society was the first (as far as is known) to organize, five years ago, in divisions, with a leader to each division, and a superintendent over all.

* It has now six divisions. The senior division, of Kings' Daughters hold their meeting only once a month, but they are always ready to assist in the work of the other divisions whenever called upon. The last report says: "During the past two months we have studied of missionaries at home; that is, ourselves as we should honor our parents, love one another, and give as we find opportunity; the missionary labors of Paul and the study of Corea. We have also committed the books of the New Testament and can tell the number of chapters in each book. Our receipts have been $14.92. We have given five Thanksgiving dinners, sent a barrel of clothing to Henderson, collected over two hundred Sabbath-school papers for distribution, and sent the first contribution for the school building at Prairie Bluff, Ala., which the Woman's Board asks the Juniors to build.

In talking over the work and plans for the coming year the following promises were made, by the boys and girls, and written on the black-board.

1. We will attend church, Sabbath-school and Junior society regularly.
2. Pray every day.
3. Obey our parents.
4. Try to obey God's Commandments.
5. Love one another.
6. Help the poor.
7. Take part in the meetings.
8. Give one tenth of our money to Jesus.

These were all given without any solicitation or suggestion from their leaders. We send this brief report of what one society is doing with the hope that we may hear from many others.

PRESBYTERIAL SEC'Y OF JUNIOR WORK.

Question Drawer.

(Address communications for this department to Miss E. W. Pollock, 314 West Fifth Street, Erie, Pennsylvania.

Ques. Is once a month often enough to hold the meetings of missionary societies?

Ans. It is the general rule, and we think often enough unless some special work is to be done. In these busy times we must be careful not to multiply meetings.

Ques. In estimating the needed appropriations for the missionary work of the church for the year, does the General Assembly include the work assumed by the Women's Board?

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* This plan has been adopted by the W. G. M. S., for Junior missionary societies throughout the church, and after five years trial we heartily recommend it.

Ans. The work of the Women's Board is not included in the appropriation made by the General Assembly. I refer you to the report of the treasurer in the minutes of the last General Missionary society (page 31). You will see that some of the money is paid to general, and some to special objects. Some of these special objects are: The medical missionaries, salaries of the missionaries sent out by the Women's Board, the Warm Spring Indian mission, part of the church extension and parsonage work, and the support of the benevolent institutions of our church; but you will see that a large sum is paid to the general work of each of the boards. All that is paid to the general work goes to make up amount appropriated by Gen'l Assembly.

Now, for fear of being misunderstood, we will say that because the Women's Board has no appropriation from the General Assembly, every society should pay all its money to the Women's Board through the presbyterial treasurer.

But back of this question is the old question of the quota, and you will say, if we do that, it cannot be counted in our congregational quota. That is true of all you give to the special work of the Women's Board, and this special work is what we, as societies, must support. But it is not necessarily true of what you give through the Women's Board to the general work of the boards.

We know what a struggle it is for some congregations to reach their quota in their contributions to the boards, and for this reason we say, that every woman should pay her full quota into the congregation before she contributes to the missionary society.

Now if a society wants the money they raise to be counted in the quota of the congregation they must send it, by draft, to the financial agent of Presbytery, requesting him to send it to the treasurer of the Women's Presbyterial society, and she will send it to the treasurer of the Women's Board. The financial agent gives the congregation credit, and it is counted in their quota. This is not receiving credit twice for the same money, because the books of the financial agent simply show that this money has passed through his hands to the Women' Board just as other money has passed through his hands to the other boards.

IN MEMORIAM.

Mrs. Ann Hudelson.

A tribute of love from the W. M. S. of Shiloh, Ind., to the memory of Mrs. Ann Hudelson, who fell asleep in Jesus at the ripe age of almost 92 years. She was the mother of our faithful and beloved President, and an honored member and regular contributor of our society from its first organization until called to "Come up higher."

Resolved, That we extend our heartfelt sympathy to the bereaved ones, and tenderly commend them to our Heavenly Father's care, assured that the ever-welcome, "She hath done what she could," greeted this sainted mother in Israel.

MRS. M. C. WATSON,
MISS N. C. SHEPLEY,
MRS. G. I. GORDON,
} Com.

Julia A. Boswell.

A tribute to the memory of Mrs. Julia A. Boswell, a member of the United Presbyterian Woman's Association, who died December 26, 1894, in Allegheny, Pa.

The association held a memorial service December 28th. This is the first time in seven years that it has been called to mourn the loss of a member of any board under its care. All present felt they had lost a friend, the association a faithful worker, and the church an exemplary member.

Mrs. Boswell's place in the monthly meeting of the association was seldom vacant. We shall miss her cheery presence, as well as the willing heart and helping hand, which were ever ready for loving service. Suddenly the summons came. God took her to his heavenly home. We recognize in her death a call for more earnest work for the Master.

May God help us all so to live that we may adopt the words: "Lord, when thou wilt, how thou wilt, where thou wilt—be it only that I am ready."

We extend our sympathy to her sons, and to other members of her family, and commend them to that loving Father who was her hope through life.

MRS. MATTIE PATTERSON,
MISS ETTA CEARK,
MRS. D. K. BRYCE,
} Com.

Miss Eva Margaret Kitchen.

The W. M. S. of Monroe, Ohio, desire to record this tribute of affection for their friend and fellow-laborer, Miss Eva Margaret Kitchen, who departed this life September 10th, 1894, aged 28 years, 4 months and 22 days. She was the younger of the two children born to John and Clarissa Kitchen, Lucy, the sister dying twelve years ago.

While health and strength permitted she was a regular attendant at our meeting. She was our Secretary. Her work was done well. The papers which she prepared for the society manifested originality and sparkled with wit.

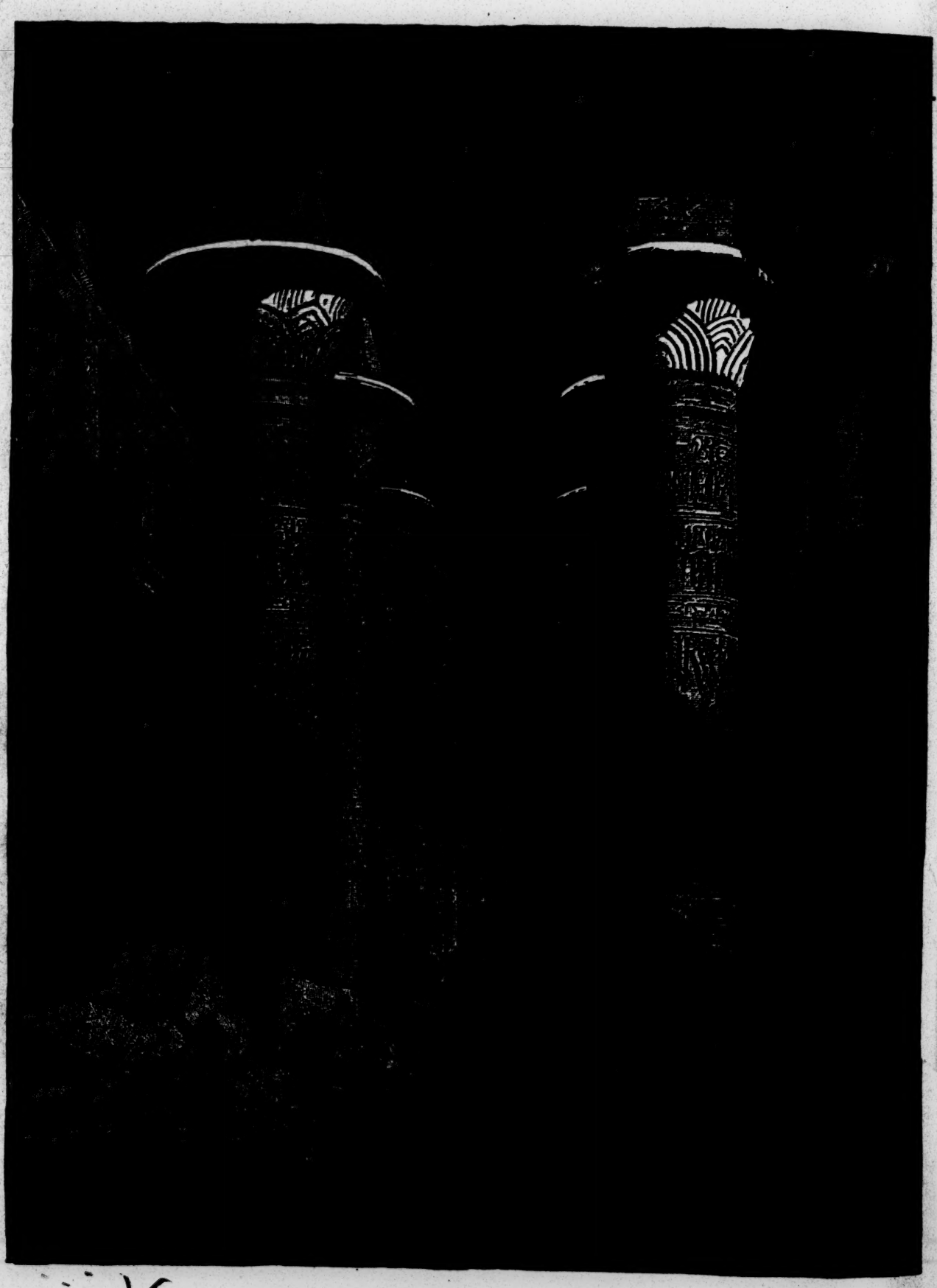
We are again admonished by this providence to quicken our energies in the Master's service, for the "night cometh." We express herein our sympathy for the father and mother, and commend them to the loving care of our Heavenly Father; for, "Thou which hast showed me great and sore trouble shall quicken me again and shall bring me up again from the depths of the earth."

Mrs. Sarah B. Johnston.

The Women's Missionary Society of Shadyside congregation, Pittsburgh, desires to record these loving thoughts in memory of one of their number, Mrs. Sarah B. Johnston. In the early hours of Nov. 13th, the summons of the Master came almost without a note of warning. In a moment the clay tabernacle was tenantless, and the soul had passed into the great eternity. It is ours to rejoice exceedingly that her life had been hid with Christ in God. Only a short time before she had testified to her pastor that the clouds had all disappeared, and that for a year she had enjoyed the light of assurance She loved the house of God with a love peculiarly intense. Almost her last Sabbath on earth she sat at the communion table, a time she spoke of afterward as being the most precious she had ever enjoyed. Surely it was to her an earnest of the joys of the "Marriage Supper of the Lamb." To the bereaved husband and five little children we tender our heart felt sympathy. COM.

One Agent's Experience.

I had a hard time to get our ladies to take up the subject of the MAGAZINE, but we sent copies around and much interest is now manifested. We make a careful study of the subjects as arranged. I am asked to prepare a paper and bible reading on the Tithe for our next meeting, and we will have several other papers. I must tell you a little joke. My brother was visiting me. The MAGAZINE was brought in by one of the children coming from school. He was sitting, reading, and said, "Mary. what kind of a paper is this?" I said, "It is our MAGAZINE." "*Your* magazine? I did not know you had a magazine." I said, "The women's paper of our church." He said, "I was not aware there was such a thing in existence." I said, "You are an elder in the U. P. church, and don't know that for several years we have had a missionary magazine." He read the October number through, and said, "You cannot afford to do without that in your house." I said, "What about your own house?" "Well," he said, "We will have it when I go home." How many do not know of it and would be much benefitted by it. Yours in Christian love.



RUINS OF TEMPLE AT KARNAK.